

¶ An Enterlude called Iusty Iuuentus,

**Apuely describing the frailtye of youth:
of nature, prone to vice; by grace
and good counsaill, frayne
able to vertue.**

(:.)

¶ The names of the players.

¶ Messenger.

¶ Iusty Iuuentus.

¶ Good Counsell.

¶ Knowledge.

¶ Satban the deuill.

¶ Hypocrisy.

¶ Felowship.

¶ Abhominable Iyuing.

¶ Gods mercuriall promises.

**¶ Youe may play it easely, taking such partes
as they thinke best: so that any one take
of those partes that be not in
place at once,**

(:.)



¶ The prologue of the messenger.

For as much as man is naturally prone,

To euil from his youth as scripture doth recite,

It is necessary that he be speedely withdrauen

From concupiscence of syn, his naturall appetite,

An order to bring by youth, Ecclesiasticus doth write,

An untamed horse wyl be hard saith he,

And a wanton chylde wilfull wyl be.

¶ Gyue hym no liberty in youth, nor his folly excuse,

Bow downe his neck, and keepe him in good awe,

Least he be stubburne, no labour refuse,

To trayne hym to wisedome, and teach hym Gods law

For youth is fragile and easy to draw,

By Grace to goodnes, by Nature to yll:

That Nature hath ingrafted, is hard to kyll.

¶ Neuertheles in youth men may be best

Trayned to vertue by godly mean

Vice may be so mortified and so suppress,

That it shal not breake forth, yet hys roote will remaine:

As in this Enterlude by youth, you shal see plaine:

From his lust by good counsel, brought to godly couer

And shortly after to fragile nature's inclination (sation

¶ The enemy of mankind, Sathan through Hypocrisy

Fayned or chosen holynes of mans blynd entent

Forsaking Gods word, that leadeth the right way,

Is brought to felowship and vngraceous company:

To abhominable luying, till he be wholly bent,

And so to desperation, if good counsel were not sent

From God, that in trouble doth no man forsake,

That doth call, and trust in hym for Christes sake.

¶ Finally, youth by Gods special grace,

Doth earnestly repent his abhominable luying

By the doctrine of good counsel, and to his solace

Gods

Gods mercy entresth to him reciting:
Gods mercifull promises, as they be in writing
He beleueth and foloweth to his great consolacion,
All these parts ye shal see briesly plaied in their fashion

¶ Here entresth lusty Iuuentus, or youth
singing as foloweth.

In a Herber grene, a sleepe where as I lay.
The byrdes sang sweete in the myddes of the day
I dreamed fast of myrth and play
In youth is pleasure, in youth is pleasure,
¶ He thought as I walked still to and fro
And from her company I could not go,
But when I waked it was not so,
In youth is pleasure, in youth is pleasure.
¶ Therefore my hart is surely pyght,
Of her alone to haue a sight,
Which is my toy and hartes delyght,
In youth is pleasure, in youth is pleasure. **Finis.**

¶ Lusty iuuentus or youth he speaketh.
I am disapoynted by the blessed mas,
I had thought to haue found them making good there
But now they are gone to some secreete place.
¶ Wel, seing they are gone, I do not greatly pae.
¶ Another tyme I wil holde them as much,
Seing they brake promise, and keepe not the tyeche.
¶ What shal I do now to pas away the day
Is there any man here that will go to game.
¶ At whatsoeuer ye wil play,
To make one, I am ready to the same:
¶ Youth ful of pleasure is my proper name
To be alone is not my appetite.
¶ For of al thinges in the world I loue merry company.
¶ Who knoweth wher is ere a Minstrell,

By the mas I would fayne go daunce a fit.
My companions are at it I knowe right well,
They do not all this while in a corner sit:
Against another tyme they haue taught me wot
I be shew to their hartes for seruing me this.
I will go seeke them, whether I hvt or myse.

¶ Here entreteth good counsell.
To whom youth he speaketh.

Well I met father, well I met,
Did you heare any minstrels play,
As you came hetherward upon your way,
And if you did I pray you wot me thether,
For I am going to seeke them, and in faith I knowe not

¶ Good counsell. (whether

Syr? I will aske you a question by your fauour
What would you with the minstrell doe

¶ Iuuentus.
Nothing but haue a daunce or two,
To pas the tyme awhyle in pleasure.

¶ Good counsell.
If that be the matter, I promise you yes,
I am the more sorrier that it should so be,
For there is no such passing the time appointed in the
Nor yet therunto it doth not agree. (scripture
I wot that ye would so be your libertie,
To walke as you are bound to do,
According to the vocat[i]o[n] which god hath called you to.

¶ Iuuentus.
Why syr, are you angry because I haue spoken so?
By the mas it is alone for my appetyte.

¶ Good counsell.
Shew me your name I pray you hartely,
And then I will my minde express.

¶ Juuentus

My name is called Juuentus Douthes
Say what you will I will geue you the hearing.

¶ Good counsell

For as much as God hath created you of nothing,
Unto his own likenes, by spirittuall illumination,
It is not meete that ye should leade your lyving,
Contrary to his godly Determinacion.
Saint Paul vnto the Ephesians geueth good exhortation
Saying, to walke circumspectly, redeming the tyme,
That is to spend it well, and not to waste it in vaine.

¶ Juuentus.

No, no, hardly none of us,
If I would liue so straight, you might call me a foole
Let them helpe these rules, which are doctours saying.
And haue bene brought by the dayes in scoole.

¶ Good counsell

Moses in the law exhorteth his people,
As in the booke of Deuteronomy he doth plainly write
That they should lyue obedient and thankfull,
For in effect these wordes doth saye
All ye this day stand before the Lord your God
Both princes, rulers, elders and parentes,
Children wiues, yong and olde the Lord your God.

¶ Juuentus I am to you to vnderstand his doctryne
Wherefore did all they stand before his presence.

¶ Good counsell God geueth
To enter with God peace and a straight way
Promising that they would be his people
All kynde of people were bound in the covenant
That from this tyme forth they should be his people
And he will be their God.

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Ally.

Juuentus

¶ Iumentus.

What : am I bound as well as the cleargy,
To learne and follooe his preceptes and lawe :

¶ Good counsell.

Be surely, or els God wil withdraue
Hys mercy from you, promysed in his couenaunt,
For except you lyue vnder his obedience and awe,
How can you receue the benefites of his testament :
For he that submitteth hymselfe to be a seruant,
And his masters commaundment wil not fulfil nor regard,
According as he hath done, is worthy hys reward.

¶ Iumentus.

It is as true a saying as euer I heard,
Therefore your name I pray now tell,
For by my faith your communication I like wonders

¶ Good counsell.

(well.

My name is called good counsell.

¶ Iumentus.

¶ Good counsell.

Now is my faith I cry you mercy,
I am sozry that I haue you thus offended,
But I pray you beare with me patiently,
And my misse behaviour shalbe amended,
I knowe my tyme I haue rudely spende,
Following my owne lust, being led by ignorance,
But now I hope of better knowledge through your as-

¶ Good counsell.

(quaytaines.

I pray god guide you with his gracious assistans.
Vnto þ knowledge of his truth, your ignorance to vndo
That you may be one of these number Christians
Which followeth the lawe whether he doth go,
The lawe of the land, the lawe of the heart,
By sure faith & confidence, in his benygnty & passion
The

The onely price of our health and saluacion.

¶ Inuentus.

Syr, I thank you for your hartly oration,

And now I praye you shewe me your aduise ment.

How I may lyue in this my vocation,

According to Gods will and commaundement.

¶ Good counsell.

First of all it is most expedient.

That you exercise your selfe in continual prayer,

that it might please the Lord omnipotent,

to send vnto you his holy spirit and comforter.

Which wil leade you every day and houre,

Vnto the knowledge of his wordes and werkes,

Wherein you may learn to lyue most christianly.

¶ Inuentus he kneeleth

O Lord graunt me of thy infinite mercy,

The true knowledge of thy lawe and will,

And illumine my hart with thy spirit continually,

That I may be apte thy holy preceptes to fulfill.

Strengthen me, that I may perseuer still,

Thy commaundementes to obey.

And then shall I neuer slip nor fall away.

He that seeth ful true be these wordes, which Christ himselfe did say.

He that seeth shall surely say.

¶ Good counsell. Knowledge earnestly

Beholde your hart now, of whom reioyce we may,

For I see knowledge of God, and verily stand here be.

He is come now to satisfy your mynde.

In those thynges which you wil desire.

Therefore together let vs appoche him here.

¶ Inuentus.

A good counsell; now it doth appeare.

That God doth reward the humbles petition.

Knowledge.

Knowledge.

Now the Lord blesse you all with his heavenly bene-
And with his fyerre loue your hartes inflame: (diction
That of his inexcusable promises you may haue þ fruitio
The subtilty, of the deuyl bitterly to defame:

Now good christian audience, I will expre my name
The true knowledg of gods verity, my nãe doth hygh
Whom God hath appointed, to geue þ blind their sight

Good counsell.

All praise be geuen to the Lord of might,
which hath appointed you hether at this present houre
For I trust you will so instruct yowth a right.
That he shall line according to Gods pleasure.

Inuentus.

And I thanke Iesus Chyist my sauiour,
That he is come to my company,

Knowledge.

I thanke you my frendes most hartely
For your gentyll salutation.

Inuentus.

Syr, I will be so bold by your delyberation.
To open my mynde vnto you now,
Trusting that by your good exhortacion.
I shall learne those thinges, which I neuer knew:
This one thing chiefly I would learne of you,
How I may my life in this my vocacion leade.
According as God hath ordeyned and decreede,

Knowledge.

The prophet David saith: that the man is blessed,
Which doth exercise himselfe in the law of the Lord,
And doth not folow the way of the wicked,
As the fyrst psalme doth plainly accord:
The foure score & xii. psalme thereunto doth accord.

Blessed

Blessed is the man whom thou teachest, O Lord I say
To learne thy law precepts, word or verity. **¶** The
And Christ in the Gospel saith manifestly,
Blessed is he which heareth þ word of god & kepeth it,
That is to beleue his word, and lue accordingly
Declaring the faith by the fruites of the spirit
Whose fruts are these, as I. Paul to þ Galas doth write
Loue, ioy, peace, long suffering, and faithfulness
Meekenes, goodnes, temperance and gentleness.

¶ Good counsell.

By these wordes which vnto you he doth expresse,
He teacheth that you ought to haue a stedfast faith,
Without it it is impossible doubtles,
To please God, as saint Paul saith:
Where faith is not, godly luyng decaileth,
For whatsoever is not of faith, saith I. Paul, is synne,
But where a perfect faith is, there is good working.

¶ Iuuentus.

It seemeth to me that this your meaning,
That whē I obserue gods cōmaūdemētis & þ works
They shall preuaile vnto me nothing, (of charity)
Except I beleue to be saued ther by.

¶ Knowledge.

No, no, you are deceived very blindly,
For faith in Christes merites doth onely multiply,
And make vs righteous in gods sight.

¶ Iuuentus.

Why should I then in Good works delight,
Seeing I shall not be saued by them.

¶ Good counsell.

Because they are required of al christian men,
As the necessary fruites of true repentance.

¶ Knowledge.

B. J.

But

But the reward of the heavenly inheritance,
Is geuen vs through faith for Christes desertinges
as .i. Paule declareth in p. iiii. chapter to the Romanes
Therefore we ought not to worke, as hirelinges:
Seing Christ hath purged vs once from al our wicked
Let vs no more wallow therein, (liuing,
But perseuer like good braunches, bearing frut to hyui.

Iuuentus.

Now I know where about you haue bene,
My elders neuer taught me so before.

Good counsell.

Though your elders were blind doubt not you therfore
For saint Peter saith, beware of the conuersations,
Which ye receiue by your elders traditions.

Iuuentus.

I will gladly receiue your godly admonitions,
But yet I may you shew me the cause,
That they being men of great discretions,
Did not instruct me in gods lawes,
According to his will and ordinaunce.

Knowledge.

Because they themselves were wrapped in ignorance
Being deceiued by false preachers.

Iuuentus.

O Lord deliuer me from wicked teachers,
That I be not decepued with theyr false doctrine.

Good counsell.

To Gods word you must onely encline,
Al other doctrine cleane set a parte.

Iuuentus.

Surely that I will from the bottom of my hart.
And I thank p. liuing God which hath geue me p. knoe
To know his doctrine from the false & peruarie (ledge
3

I being yet young and fullfender of age:
And that he hath made me partaker of the heauenly in
Of his one mercy and not of my deseruing (heritage
for hell I haue deserued by my synfull working.
I know right well my elders and parentes
Haue of a long tyme deceiued be,
With blynd hypocrysy and superstitious ententes,
Trusting in theyr own workes, which is nothing but
Their steppes shall not be tolowed for me, (vanity
therfore I pray you shew me a bryefe conclusyon,
How I ought to lyue in christian religion.

I knowledg.

The first beginning of wisedō, as saith the wise Salo:
Is to feare God with al thy hart and power (mon
And then þu must belene al his promise wout any excep
And þu he will performe the both constant & sure (tion
And then because he is thy only sauntour
Thou must loue hym with all thy soule and mind
And thy neighbour as thy selfe, because he hath so as

Iuuentus. (synde.

To loue my neighbour as my selfe, I cannot be to kind
I pray you tell me, what meane you.

I knowledg.

My meaning is as Christ saith in the .vi. chap. Math
To do to him as you would be done to.

Iuuentus.

I pray God geue me grace for to do
That vnto his will I may be obedient.

Good counsell.

Here you shall receaue Chrystes testament
To comfort your conscience when neede shall requyre,
To learne the contentes therof, see that you be diligent
The which all christian men ought to desyre.

For it is the well, or fountayne most clere
Out of the which doth spring sweete consolation
To all those that thyrst after eternal saluacion.

¶ Knowledge.

Therin that you fynde most holson preseruacion
Both in troubles, persecutions, sickenes and aduersity
And a sure defence in the time of temptation
Against whome the deuil cannot preuaile wth all his army:
And if you perseuer therein vntainably
It will set your hart at such quietnes and rest
Which cannot neuer be turned with stormes nor tempest.

¶ Good counsell.

With this thing you must neither flatter nor iest
But stedfastly beleue it euery day and houre
And let your conuersation openly protest
That of your hart it is y^e most precious treasure
And then your godly example shall other men procure
To learne and exerceyse the same also
I pray God strengthen you so for to do

¶ Inuentus.

Now for this godly knowledge which you haue brought
I beseech the liuing God reward you agayne (me to
from your company I wyl neuer depart nor go
So long as in this lyfe I do remaine:
For in this booke I see manifest and plaine
That he that foloweth his owne lustes & imaginacion
Kepeth the ready path to everlasting dampnation.

And he that leaueth a godly conuersacion
Shall be brought to such quietnes, ioy and peace,
Which in comparison passeth all worldly gloziation
Which cannot endure, but shortly cease
Both the time and houre I may not write,
That I met with you father Good counsell.

To

To bring me to the knowledge of his heavenly Gospel
Knowledge.

This your profession I like very well.
So that you intend to live according
I pray God your living do not rebell
But ever agree unto your saying
That when ye shall make accountes or reckning
Of this talent, which you have receiued
you may be one of those, with whom the Lord shall be

Good counsell. (pleased
For this conversacio of youth, & lord's name be praised
Let vs now depart for a season Exit

Knowledge.
To geue God the glory it is conuenient and reason,
If you will depart, I will not tary. Exit

Inuentus.
And I wil neuer forsake your company
While I live in this world.

Heare entreteth the Devil.
Oh oh all to late
I trow this geare wil come to naught
For I perceiue my powre doth abate
For al the policy that ever I haue wrought
Many and sundry wayes haue I sought,
To haue the word of God deluded utterly,
Oh for sorow yet it will not be.

I haue done the best that I can,
And my mynisters also in every place,
To roote it cleane from the hart of man,
And yet for all that it flourisheth apace:
I am sore in dzeade to shew my face,
My auctority and doctres are so greatly dyspised,
My Inventions, and all that ever I haue deuised

B.iii.

My

Oh, oh, ful well I know the cause,
that my estimation doth thus decay,
the olde people they would beleue still in my lawes
But the yonger sort leade them a contrary way
they wyl not beleue they plainly say,
In olde traditions and made by men,
But they wil liue as the scripture teacheth them.

Out I cry vpon them, thay do me open wrong,
to bring bp their children thus in knowledge,
for if they wil not folow my waies whē they are yong
It is hard turning them when they come to age:
I must nedes find some meanes this matter to swage,
I meane to turne their hartes from the scripture quite.

Wel I wil go faste to infect this youth
Through the enticement of my sonne hypocrysie,
And worke some proper feate to stop his mouth,
That he may leade his life carnally:
I had neuer moze nede my matters to apply,
Oh my child hipocrisy, where art thou
I charge thee of my blessing, appeare before me now,
Oh oh quod ha, keepe againe the low.

Here entreth Hypocrisy.
I come as fast as I can, I warrant you,
Where is he that hath the sow to sell,
I wil geue hym money if I like her well,
whether it be sow or hogge, I do not greatly care
for by my accupacion I am a butcher.

Deuyl.

Oh my chylde how dost thou fare?

Hypocrisy.

Saincty amen, who haue we there,
By the mas I wyl bye none of thy ware,

Thou

**Thou art a chapman for the Deuill,
Deuill.**

**What my sonne, canst thou not tell,
Who is here, and what I am,
I am thyne owne father Satan.**

Hypocrisy,

**Be you so shy, I cry you mercy than:
You may say I am homely and lacke learning,
To liken my fathers boyce to a sowes groning.
But I pray you shew me the cause, and why
That you called me hether so hastily.**

Deuill.

I Hypocrisy, I am vndone utterly.

Hypocrisy.

**Utterly vndone, nay stop ther hardly,
For I my selfe do know the contrary,
By dayly experience:**

**Do not I yet raigne abroad,
And as long as I am in the world,
You haue some treasure and substance.**

**I suppose I haue bene the flower,
In setting forth thy lawes and power,
Without any delay:
By the masse if I had not byn,
Thou hadst not ben worth a flaunders pyne,
At this present day.**

**The tyme were to long now to declare,
How many and great the number are,
Which haue Deceyued mee:
And brought cleane from Gods lawe,
Unto thy yoke and awe,
Through the enticement of mee.**

I haue

I haue bene busied since the world began,
To graffe thy lawes in the hart of man,
Where they ought to be refused:
And I haue so mingled Gods commaundements
With vaine zeales, and blinde intentes,
That they be greatly abused.

I set vp great Idolatry,
With all kynde of filthy Sodometry,
To geue mankynde a fall:
And I brought vp such supersticion,
Under the name of holynes and religion,
That deceyued almost all.

As holy Cardinals, holy Popes,
Holy vestimentes, holy copes,
Holy Armites and friers:
Holy Priestes, holy Bishops,
Holy Monkes, holy Abbots,
Yea, and all obstinate lpers.

Holy Pardons, holy beades,
Holy Saintes, holy Images,
With holy, holy blood:
Holy stockes, holy stones,
Holy cloutes, holy bones,
Yea, and holy holy wood.

Holy skynnes, holy Bulles,
Holy Rochets and Coules,
Holy crouches and Ganes,
Holy hoodes, holy cappes,
Holy Miters, holy battes,
And holy holy knaues.

Holy Dapes, holy fastinges,
Holy touchings, holy tastinges,
Holy visions and sightes:

Holy

Holy ware, holy leades, of uncorrupte substance
Holy water, holy breade,
To dryue away spirites,
Holy syze, holy patene,
Holy oyle, holy cream,
And holy almes, and
Holy brouches, holy ringes,
Holy kneeling, holy salunges,
And a hundred other thinges,
Holy crosses, holy belles, and
Holy reliques, holy iewels,
Of mine, and of manys,
Holy candel, holy taper,
Holy parchementes, holy papers:
Had not you a holy souerayn

Deuill
All these thinges, which thou hast done,
Thy honour and thy wealth, which thou hast won,
But now, O heauyn, all thing is begonne
By the which my kingdome is greatly decayed.
I shall lease al, I am sore assayd,
Except thy helpe, I knowe right playne,
I shall neuer be able to recovere agayne,
Gods word is so gently sproung up in my soule,
That he litle regardeth my weale or my dole,
He telleth his parentes that it is very true,
And that they maye long tyme be assured of,
He saith according to Chrysostome,
All his doynge he hath labored and strayed,
Fortifyinge the soule with the lasses of the same

Hypocrite
A syze, there becometh the game,
I am thus, and thus, and thus, and thus

What is Iuuentus become so faine,
To be a new gospeler?

Deuill.

As fast as I do make, he doth make,
He hath folowed so longe the steps of good counsell,
that knowledg and he together doth dwell.
For who is so busy in euery place as youth
To reade and declare the manifest truth?
But ho Hypocrysy if thou could stop his mouth
Thou shouldest wynn my hart for ever,

Hypocrysy.

What would you haue me to do in the matter?
Shew me therein your aduisement.

Deuill.

I would haue thee go incontinent,
And worke some craft, feate or policy,
To set knowledg and him at contrauersy,
And his company thy selfe greatly ble
That Gods word he may cleane abuse,

Hypocrysy.

At your request I will not refuse
to do that thing which in me doth lye,
Dout ye not, but I will excuse,
those thinges which ye doth plainly deny
And I will handell my matters so craftely
That ere he cometh to mans state,
Gods worde and his living shalbe cleane at debate.

Deuill.

Thou shalt haue my blessing both early and late,
And because thou shalt all my counsell keepe
thou shalt call thy name frendship.

Hypocrysy.

By the mas it is a name full mete,

for my proper and amiable person
Deuill.

Oh, fare well fare well my sonne,
Spede thy busines, for I must be gone,

Hypocrysy.

I warrant you, let me alone,
I will be with Iuuentus anon
And that ere he be wate.

And I wps if he walke not straight,
I will vse such a sleight,
That shall trap him in a snare,

How shall I bring this geare, to pas:
I can tel now by the mas,
without any moze aduise ment:

I wil infect him with wicked company,
whose conuersation shall be so fleshy,
pea, able to ouer come an innocent.

This wicked felowship,
shall him company kepe,
for a whyle:

And then I will brynge in,
Abhominable liuing.
Him to beguyle.

With wordes saye I will him tye,
Telling him of a gyfte nye,
Which shall him somewhat moue:
Abhominable lyeing though she be,
Yet he shall no other wayes see,
But she is for to loue.

She shall him procure,
To lye in pleasure,
After his owne phantasy:
And my matter to frame,

C.H.

I wyll call her name, **Unknowen honestie.**

Thus wyll I conuey, **My matter I say,**
Some what handsonely,
That thzough wicked fellowship,
And false pretend friendship,
Youth shall lyue carnally.

Trudge Hypocrisie trudge,
Thou art a good Drudge,
To serue the Deuyll:
If thou shouldst lye, and lute,
And not intend thy worke,
Thy Maister should be rupt.

Youth entreaty. Hypocrisie.

What Maister youth,
Well I met by my stouth,
And whether away,
You are the last man
Whych I called on,
I sweare by thys day.

We thought by your face,
Ere ye came in place
It should be you:
Therefore I dyd byde
For your coming, this is sure.

For your gentlenes, for your hartely, for your
But yet ye must hold me some what excused,
For to my symple knowledg I neuer knewe,
That you and I together were euer acquainted,
But neuerthelesse if you do it remember,
Old acquaintance wyll soone be remembered.

Hypocrisy.

Alh now I see wel your hys fathered
And hys crumes he hath well gathered.
Since I spake with you last:
A pooze mans tale cannot now be heard
As in tymes past.
I cry you mercy, I was some what bold
Thinking that your master shyp would
Not haue byne so straunge.
But now I perceue that promotion
Causeth both man, maners and fashion.
Greatly for to change.

C. Iuuentus.
You are to blame thus me to calenge,
For I thinke I am not he which you take me for.

Hypocrisy.
Yes, I haue known you ever since you were borne.
Your age is yet under a score
Which I can wel remember
I wis, I wis you and I know
Many a time haue bene full mery
When ye were young and tender.

C. Iuuentus.
Then I pray ye let vs reason no lenger,
But first shew me your nomination.

Hypocrisy.
Of my name to make declaration
Without any dissimulation,
I am called frendship:
Although I be simple and rude of facion
yet by linage and generacion.
I am nye kin to your master ship.

C. Iuuentus.

What

What frendship.

Hypocrysy.

I am glad to see that you be merry,
By my trowth I had almost you forgot,
By longe absence brought out of memozy,
By the masse I loue you so hartely,
That there is none so welcome to my company
I pray you tell me, whether are you going?

Iuuentus.

My entention is to heare a preaching.

Hypocrysy.

I preaching quod he, ha good litle one.
By Christ we will make you cry out of the wyning
If you folow her instruction so early in the moynynge,

Iuuentus.

Full greatly I do abhoze this your wicked saying,
For no doubt they encrease much synne and vice,
Therefore I pray you shewe me your meaning,
For I delight not in such foolish fantasies.

Hypocrysy.

Surely, then you ate the more vnwysse,
You may haue a spytt amongst them now and then.
Why should not you as wel as other men?

Iuuentus.

As for al those fylthy doynge, I utterly detest them,
I wyll heare no more of your wicked communication.

Hypocrysy.

If I may be so bolde by your deliberacion
What will you do at a preaching?

Iuuentus.

Learne some wholsome and godly teaching,
Of the true minister of Christes gospel.

Hypocrysy.

The

Tu w, what he wyl say I know right well,
He wyl say that God is a good man,
He can make him no better, and say the best he can.

Iuuentus.

I know that, but what thence?
The more that Gods word is preached and taught
The greater the occasion is to all christen men, (ght
To forsake their sinful liuinges, both wicked bile & nau
And to repēt their foriner euils, which they haue wrou
Trusting by Christes death to be redeemed (ght
And be that this doth, shal neuer be disceyued.

Hypocryse.

Well sayd maister Doctor, well sayd,
By the masse we must haue you into the pulpit,
I pray you be remembered, and couer your head
For in dredge you haue neede to keepe in your wit,
A Sirra, who would haue thought it
That youth had bene such a wel learned man:
Let me see your portus gentle sy: John:

Iuuentus.

No it is not a booke for such as you to looke on
you ought not to test with Gods testament.

Hypocryse.

What man, I pray you be content,
For I do nothing els but say my phantasy
But yet if you would do after my aduiseiment
In that matter you should not be so busy
was not your father as well learned as ye:
And if he had sayd then as you haue now done,
I wis, he had bene like to make a burne.

Iuuentus.

It were much better for me, then to retorne
from my faith in Christ, and the profession of his word
Whether

whether is better, a halter or a noose,
I cannot tell. I swear by Gods mother
But I thinke you will haue the one or the other
Wilt you loose al your friends good will
To continue in that opinion still?
Was there not as wel learned men before as now,
Yea, and beter to I may say to you
And they taught the yonger sort of the people
By the elders to take an example
And if I did not love you as nature doth me binde
You should not know so much of my minde.

Fluencius.
Whether were I better to be ignorant and blinde
And to be damned in hell for infidelity?
Or to learne good knowledge, wherein I may finde
The right path way to eternall felicity?

Hypocrit.
Can you deny, but it is your duty
Unto your elders to be obedient?

Fluencius.
I graunt I am bound to obey my parentes
In all things honest and lawfull.

Hypocrit.
Lawfull, quod ha, a foble soole
Wilt thou set men to soole
When they be old?
I may say to you secretly
The worlde was neuer sver
Since children were so bolde:
Now every boy wil be a teacher
The father a soole, and the childe a preacher
This is pleary gear.

The

7
The soule presumptions of youth,
wyl turne shortly to great ruth,
I feare. I feare. I feare.

Iuuentus.

The sermon will be done ere I can come there,
I care not greatly whether I go or no,
And yet for my promise, by God I sweare,
There is no remedy but I must needs go:
Of my companions there wyl be mo.
And I promised them by gods grace
To meete them there as the sermon was,

Hypocrysy.

For once breaking promise do not you passe,
Make some excuse the matter to cease
What haue they to do:
And you and I were I wote where,
we would be as merry as there
yea, and merrier to,

Iuuentus.

I would gladly in your company go
But if my companions should chauce to see,
They would report full euill by me:
And peraduenture if I would it vse,
My compa ny they would cleane refuse.

Hypocrysy.

What, are those felowes so curious
That your selfe you cannot excuse:
I wyl teache you the matter to conuey
Do what your owne luste, and say as they say.
And if you be reprov'd with your owne asynity
Byd them plucke the beame out of there owne eye
The olde poppysh priestes mocke and despyse
And the ignoraunt people that beleue theyr lyes

R.i.

Call

Call them papistes, hipocrites, & cloynes of the plough
fare out the matter, and then good inough.
Let your boke at your girdle be tyed,
Or els in your bosome that he may be spyed,
And then it wyl be said both with youth and age
Ponder felow hath an excellent knowldege
Tushe tushe,
I could so beare the bushe,
That all should be flushe,
That euer I did.

Cluentus.

Now by my trouth you are merely disposed
Let vs go thether as you thinke best,

Hipocrysy.

Now say you, shall we go to breakfast
will you go to the pye feast,
Or by the masse if thou wilt be my geste
It shall cost thee nothing,
I haue a furny carde in a place,
that will beare a turne besides the ace,
She puruiet now a pace,
for my comyng,
And if thou wilt ybbre as well as I,
we shall haue mery company
And I warraunt thre if we haue not a pye.
We shall haue a pudding,

Cluentus.

By the masse that meate I loue aboue all thyng:
You may draw me about the towne with a pudding.

Hipocrysy.

Then you shall see cunning,
A pooze shyft for a living
Amongest pooze men bled is,

The

The kynde hart of byz
Hath eased in y purse,
Many a time ere this.

Fellowship.

I met uayle greatly where frenshyp is
He promised to mete me here ere this tyme
I beswew, his hart that this promys both mis
And then be ye sure it shall not be mine.

Hypocrisy.

Oes fellowship that it shall be thine
For I haue tarped here this houre or twaine,
and this honest gentleman in my cōpany hath

Fellowship.

(ben

To abide your conning this thing is playne,
By the mas if you chide, I wil be gone againe,
For in faith frenshyp, I may say to thee,
I loue not to be there, where chiders be.

Hypocrisy.

No God it knoweth, you are as ful of honesty,
As a mary bone is ful of hoony.
But sirra I pray you bid this gentleman welcom
for he his desirous in your company to come,
I tell you he is a man of the right making.
And one that hath excellent learning
At his gyrdle he hath such a booke,
That the popish priests dare not on him looke
This is a fellow for the nones.

Fellowship.

I loue him the better by gods precious bones
You are hartely welcome as I may say
I shall desyre you of better acquaintance
That of your company be bold I may
you may be sure it in me it lye,

D.ij.

To

To do you pleasure, you should it fynd,
For by the masse I loue you, both with hart and mind.

Iuuentus.

To say the same to you, your gentleness doth me binde
And I thanke you hartely for your kindnes,

Hypocritus.

Will you see this gentelmans fyne nes
your gentelnes and your kyndnes
I thanke hym, and I thanke you,
And I thinke, yf the truth wery sought,
The one bad, and the other naught,
Neuer a good I make God a bowe,
But yet felowship tel me one thing
Did you not see litle beste this mornynge,
We should haue our brekefast, yester night she sayd
But she hath forgotten it now, I am a traide.

Felowschip.

Her promise shalbe perfourmed and payd,
For I spake with her synce the tyme I rose
And then she told me how the matter goeth:
We must be with her betwene eght and nine,
And ther her maister & misters wil be at the preaching

Iuuentus.

I purposed my selfe there to haue bene,
But this man prouoked me to the contrary
And told me that we should haue mery company

Felowschip.

Mery quod ha, we cannot chuse but be mery,
For ther is suche a gyfte, where as we go,
Which wil make vs be mery, whether we wyl or no
Hypocritus.

The ground is the better on the which she doth go
For we wil make better chere w a litle which she ca get
Then

Then many one can with a great banquet of meate,

C Juuentus.

To be in her compayn my hart is set,

Therfore I pray you let vs begon

C felowship.

She wyll come her selfe anon

for I told her before where we woul d stand,

And then she sayd she woul d becke vs with her hande

C Juuentus.

Nowe by the masse I perceiue that she is a gallaund

What wyll she take paynes to come for vs hether,

C Hipocrysy.

Yea I waraunt you, therfore you must be famillier w her

When she commeth in place,

You must her embrace,

Some what haufouly,

Leaste she thinketh daunger,

Because you are a straunger,

To come in your company.

C Juuentus.

Yea, by Gods foote that I wyll be busy

And I may say to you I can play the knane secretly

C Abhominable liuing.

Hem, come away quicklye,

The backe doze is opened I dare not tarry,

Come felowship come on a waye.

C Hipocrysy.

What vnknowne honesty a word

You shall not go yet by God I sweare.

Here is none but your frendes, you not to feare.

Although this straunge gentelman be here,

C Juuentus.

I trust in me she wyll thinke no daunger,

for I loue well the company of fayne women.

Abhominable living.

Who you, nay ye are such a holy man,
That to touche one ye dare not be bold,
I thinke you would not kysse a young woman,
If one would geue you twenty pound in gold.

Iuuentus.

Yes by the mas that I would,
I could fynde in my hart to kysse you in your smocke.

Abhominable living.

My backe is broade inough to bare away that mock
For one hath tolde me many a time, (pau as inyne
That you haue said you would vse no such watons com

Iuuentus.

By dogs precious wounds I was som horson villain
I will neuer eate meate that shall do me good,
Till I haue cut his flesh by dogs precious blood.
Tell me I pray you who it was,
And I wyl trim the knaue by the blessed mas.

Abhominable.

Truthe, as for that do not you passe
that which I tolde you was but for loue.

Hypocrysy.

She dyd nothing els but proue
Whether a litle thing would you moue,
To be angry and frette,
What and if one had sayd so,
Let such trifling matters go,
And be good to mens flesh for all that.

Iuuentus kisseth abhominable living.

To kysse her since she came I had cleane forgot
You are welcome into my company.

Abhominable

Syr I thanke you most hartely,
By your kindnes it doth appeare

what

Hypocrisy.

What a hurly burly is here,
Smicke sinacke and all this geare,
You would to ticke tacke I feare,
If you had tyme.
Well wanton well,
I wyll I can tell,
That such smocke sinell,
Wyll set your nose out of tune.

Abominable lying.

What man you neede not to fume,
Seeing he is come into my company now,
He is as well welcome as the best of you.
And if it lye in me to do him pleasure,
He shall haue it you may be sure.

Fellowship.

Then old acquaintāce is cleane out of fauour
Lo friendship this gere goeth with a sleight
He hath dzruen vs twaine out of conceite.

Hypocrisy.

Out of conceyte quoth ha, no, no,
I dare well say that he thinketh not so.
How say you vnknown honestye,
Do not you loue fellowship and me?

Abominable lying.

Yes by the Masse I loue you all thre.
But yet in dede if I should say the trouth,
Amongest all other welcome Master youth.

Iuuentus.

Ful greatly I do delight to kysse your pleasant mouth
I am not able your kyndnes to recompence,
I long to talke w you secretly, therfore let vs go hence
I agree to that, so I would not for twenty pence,

That

That it were knowne where I haue bene.

Hypocrysy.

What and it were knowne it were no dayly synne
As for my part I do not greatly care,
So that they fynde not your proper buttocks bare.

Abhominable lying.

Now a mischief vpon you how bandy ye are,
I wylle friendship it mought haue bene spoken at twise
What thinke you for your saying & people wil surmise

Iuuentus.

Who dare be so bolde vs to despise,
And if I may heare a knaue speake one worde,
I wyl runne thorow hys cheekes with my sworde.

Fellowship.

This is an earnest fellow of gods word
Se I pray you, how he is disposed to fight.

Iuuentus.

Why, would I not and if my cause be right
What, and if a knaue do me begyle?
Shall I stand crouching like an owle,
No no, then you might count me a very cowe,
I know what belongeth to gods law as well as you.

Abhominable lying.

Your wit therein greatly I do allowe,
For and if I were a man as you are,
I would not sticke to geue a blowe,
To teache other knaues to beware,
I beswewe you twise and if you do spare,
But lay load on the flethe, whatsoeuer befall
You haue strength inough to do it with all.

Fellowship.

Let vs depart, and if that we shall,
Come on matters, we twaine wil go before.

Iuuentus

Iuuenus.

Nay, nay, my friend, stop there
It is not you that shall haue her away,
She shall go with me, if she go to day.

Hypocryse.

She wyll go with none of you I dare well say,
She wil go with me befoze you both.

Abhominable.

To forsake any of your company I wolde be very loth
Therefore I will folow you all thre.

Hypocryse.

Now I bestow his hart, that to that will not agree.
But yet because the time shall not seeme very longe,
O: euer we depart, let vs haue a mery song.

They sing as foloweth.

Why should not youth fulfill his owne minde
As the course of nature doth him binde,
Is not euery thing ordained to do his kinde?
Report me to you, reporte me to you.

Do not the floures spring fresh and gay,
Pleasant and swete in the month of May?
And when their time commeth they bade away,
Report me to you, reporte me to you.

Be not the trees in wynter bare:
Like vnto their kind, such they are,
And when they spring their fruites declare
Reporte me to you, report me to you.

What should youth do with the fruits of age,
But liue in pleasure in this passage,
For when age commeth his lusses will swage
Reporte me to you, report me to you.

They go forth.

Why should not youth fulfill his owne minde

E.i.

As

As the course of nature doth hym bynde. &c.

Here entreth Good counsell.

O mercifull Lord, who can cease to lament,
O keepe his hart from continuall mourning,
To see how youth is fallen from thy word & testament
And wholly enclined to abominable lving.
He lvneth nothing according to his profession,
But alas his lyfe is to thy word abulion,
Except thy great mercy, to hys bitter confusion.

O where is the godly conuersation,
Which should be among the professors of thy word:
O where may a man finde now one faithful & trusty,
That is not infected with dissention or discorde:
Or amongst whom are all vices abhoyd viterly.

O wher is the brotherly loue betwene man and man
We may lament the tyme our vice began.

O wher is the peace & mekenes, long suffering & tempe
Which are the fruites of Gods holy spirit. (cance
With whom is the flesh brought vnder obedience:
Or who readeth the scripture to the intent to folow it
Who vseth not now couetousnes and disceite:
Who geueth to the poore that which is dewe:
I thinke in this world there be now but a fewe.

O wher is the godly example f parents should geue
Unto their young family by godly & vertuous lvinge:
Alas how wickedly do they them selues lve,
Without any fear of God, or his righteous threating
They haue no respect vnto the dreadful reckoning,
Which shalbe required of vs when the Lord shal come
As a ryghtfull Iudge at the day of doome.

O what a ioyfull sight was it for to see,
When youth began Gods word to embrace:
Then he promised godly knowledge and mee,

That

That for our instruction he would neuer tene his face
But now he walketh, alas, in the vngodlyes chase,
Heaping sinne vpon sinne, vice vpon vice,
He that liueth most vngodly, is counted most wyle.

¶ Here entreteth Iuuentus.

Who is here playing at the dyce,
I heard one speake of synnes and vyces,
His wordes did me entice,
Hither to come:

¶ Good counsell.

A youth youth, whether dost thou runne
Greatly I do beware thy miserable estate
The terrible plagues, which in Gods lawe are written
Hang ouer thy head both early and late:
O fleshly capernite, stubburne and obstinate,
Thou haddest leuer forsake Christ thy saviour & king,
Then thy fleshly miniseries, & abominable living.

¶ Iuuentus.

What olde hoodson, art thou a chiding,
I will play a spyt, why should I not,
I set not a myte by thy chiding,
What hast thou to do, and if I loose my cote,
I will trill the bones whyle I haue one grote,
And when there is no more inke in the pen,
I will make a wist as well as other men.

¶ Good counsell.

Then I perceiue you haue forgotten cleane,
The promise that you made into knowledge and me,
You sayd such fleshly fruites should not be seene,
But Gods worde your lye should agree
Full true be the wordes of the prophet Osee,
No more of knowledge of God is now in the lande
But abominable vices hath gotten the upper hand.

E.ii.

Your

Iuuentus.

Your minde therein I do well vnderstande.
You go about my liuing to dispise,
But you wil not see the beames in your owne eyes,

Good counsell.

The deuell hath you deceiued which is þe autor of lies
And trape you id his snare of wicked hypocrysy,
Therefore all that euer you do deuise,
Is to maintaine your fleshly libertie.

Iuuentus.

I merueyle why you do thus report me,
Wherin do I my life abuse?

Good counsell.

Your whole conuersation I may well accuse,
As in my conscience iust occasion I fynde.
Therefore be not offended, although I expze my mind

Iuuentus.

By the masse if thou tel not truth, I wil not be behind,
To touche you as well agayne.

Good counsell.

For this thing most chieflie I do complayne:
Haue ye not professed the knowledg of Christes gospel
And yet I thinke no moze vngodlynes doth reigne,
In any wicked heathen, Turke or infidell:
Who can deuise, that synne'oz euyl,
That you practyse not from day to day,
Yea and count it nothing but a lesson a play?
Alas, what wantonnes remaineth in your flesh?
How desyrous are you, to accomplish your owne will?
What pleasure and delight haue you in wickednes?
How diligent are you your lustes to fulfill
S. Paul saith that you ought your fleshly lustes to kyll
But vnto his teaching, your life ye will not frame.

Therefore

Therefore in bayne you beare a Christians name.

Reade the.b.to the Galathians, and ther ye shall see
That the flesh rebelleth agaynst the spirite,
And that your own flesh is your most bitter enemye,
If in your soules health you do not delight:

The tyme were to long now to recite,
What whoz done, vncleanes, and filthy abomination
Is dispersed with youth in every congregation.

To speake of pryde, enuy, and abominable othes,
They are the common practises of youth,
To aduance your flesh, you cut and iag your clothes,
And yet you are a great Gospeller in the mouth.

What shall I say for thus blaspheming the truth:
I wyll shew you what Saynt Paule doth declare,
In his Epistle to the Hebrewes, and the.x. chapter.

For him saith he, which doth willingly syn or consēt,
After he hath receiued the knowledge of the verity,
Remaineth no more sacrifice, but a fearful looking for
a terrible fire & shal consume & aduersary. (iudgmet
And Christ sayth that thys blasphemyp,
Shall neuer be pardoned nor forgiven
In this world, nor in the world to come.

Iuuentus.

Alas, alas, what haue I wrought and done:
Here in this place I wyll fall downe desperate,
To aske for mercy now I know it is to late.

Here Iuuentus lyeth downe.

Alas, alas, that euer I was begot,
I would to God I had neuer bene borne,
All faythfull men that behold this wretched state,
May very iustly laugh me to scorne.
They may say my tyme I haue euill spent and worne,
Thus in my first age to worke myne own destruction,

In the eternall paines is my part and portion.

Good counsell.

Why youth art thou fallen into desperation?
What man pluck bp thy hart and rise,
Although thou see nothing now, but thy condemnatio
Yet it may please God againe to open thy eies:
O wretched creature, what doest thou surmise?
Thinkest þ not that Gods mercy doth exceede thy syn?
Remember his mercifull promises & comfort thy selfe

Iuuentus. (in him.

O syr, this state is so miserable the which I lye in,
That my comfort and hope from me is seperated,
I would to god I had neuer bene,
No worth the time that ever I was created.

Good counsell.

I saye befall vnfaithfull and faint harted:
Dost thou thinke that God is so merciles,
That when the sinner doth repent, and is conuerted,
That he wyll not fulfill his mercifull promises.

Iuuentus.

Alas syr, I am in such heauines,
That his promises I cannot remember

Good counsell.

In thy wickednes continue no longer,
But trust in the Lord without any feare,
And his mercifull promises shall shortly appeare.

Iuuentus.

I would beleue if I might them heare,
With all my hart, power and minde.

Good counsell.

The liuing God hath him better assinde:
Lo, where he cometh euen here by,
Therefore marke his saynges diligently.

Here

¶ Here entresth Gods mercifull promises.
The Lord by his prophet Ezechiel saith in this tosse
As in the .xxiii. chapter it doth appere. (plainly)
Be converted O ye childzen, and turne vnto me,
And I shall reinedy the cause of your departure,
And also he saith in the .xviii. chapter,
I do not delight in a synners death,
But that he should conuert & liue thus the Lord saith.

¶ Iuuentus.

Then must I geue neither credit nor faith,
Vnto saint Paules saying, which this man did alledge
¶ Gods mercifull promises.

Yes you must credite the, according vnto knowledge
for saint Paul speket of those which resist & trath by
And so end they: liues without repentaunce. (biolere)
Thus saint Austine doth them define,
Pr vnto the Lordes word you do your eares encline,
And obserue those things which he hath commaunded,
This synfull state, in the which you haue lyne,
Shalbe forgotten, and neuer more remembred,
And Christ him selfe in the gospel hath promised
That he which in him vnfainedly doth beleue,
Although he were dead yet shal he liue.

¶ Here riseth Iuuentus.

These comfortable sayings doth me greatly mone
To arise from this wretched place.

¶ Gods mercifull promises.

For me his mercy sake thou shalt obtayne his graces
And not for thine own desertes, this must thou knowe
For my sake alone he shal receiue solace,
For my sake alone, he wyll thee mercy shewe
Therefore to hym as it is most due,
Geue most hartly thanks, with hart vnfayned,
Whose name for evermore be praised.

¶ Good

Good counsell.

The prodigall sonne as in Luke we reede,
which in vicious living hys good had waist,
As soone as his liuing he had remembred,
To confesse his wretchednes he was not agast,
wherefoze his father louingly him embraist,
And was right ioyful the text sayth playne,
Because his sonne was returned agayne.

Iuuentus.

O sinfull flesh, thy pleasures are but vaine,
Nowe I finde it true, as the scripture doth say,
Bride & pleasaunt is the path, which ledeeth vnto paine
But vnto eternall life, full narrow is the way,
He that is not led by Gods spirit, surely goeth astray,
And all that euer he doth shalbe cleane abhorde
Although he brag & boast neuer so much of Gods word
O subtyll Satan, full deceitfull is thy snare,
Who is able thy falshood to disclose?
What is the man that thou doest fauour or spare,
And doest not tempt him eternall loyes to loose?
Not one in the world, surely I suppose,
Therefore happpe is the man which hath truly waite,
Alwaies so refuse thy deceitfull and crafty baite
When I had thought to liue most christianly,
And folowed the steps of knowledge & good counsell,
Ere I was ware thou haddest deceiued me
And brought me into the path, which leadeeth vnto hell
And of an earnest professor of christes Gospell,
Thou madest me an hypocrite, blynde and peruart,
And fro vertu vnto vice þ hadst cleane turned my hart
First by hipocrisy thou didst me moue,
The mortification of the flesh cleane to forsake,
And wanton desire to embrace and loue,

Alas

Was to thinke of it, my hart doth quake,
 Under tytle of frendship to me he spake,
 And so to wicked felowship did me brynge,
 Which brought me cleane to abhominable living.
 Thus I say Nathan did me discerne,
 And wapped me in sinne many a folde,
 The steppes of good counsell, I did forsake and leaue,
 And forgot the wordes which before to me he tolde:
 The frutes of a true Christian, in me waxed colde,
 I folowed mine own wylles, the flesh I did not tame,
 And had the in dition, which would not do the same,
 Yet it hath pleased God of his endles mercy
 To geue me respit my lyfe to amende,
 From the bottome of my hart, I repent my iniquity
 I will walke in hys lawes unto my liues ende:
 From hys holy ordinance I will neuer distende,
 But my whole delight shalbe to lyue therein,
 Utterly abhorring all filthynes and synne,
 All Chyisten people, which be here present,
 May learne by me hypocrisie to knowe,
 With the which the deuill, as in a poyson most pestilent
 Dayly seeketh all men to overthrow:
 Credite not all thynges unto the outward shew,
 But trye them wth Gods word that squire & rule most true
 Which neuer deceued them that in him put their trust.
 Let not flattering frendship, nor yet wicked company
 Perswade you in no wise Gods word to abuse,
 But see that you stand stedfastly vnto the verity,
 And accordyng to þe rule therof, your doing frame & vse
 Neyther kindred nor felowship shall you excuse
 When you shall appeare before the iudgement seat
 But your own secret conscience shal the gene an audite
 All you that be yong, whom I do now represent,

f.i.

Set

Set your delight both day & night on Christ Jesus
If pleasure you tickle, be not false, and suddenly slide, is
But in gods feare every where, see that you abide, (our
In your tender age, seeke for knowledge, & after wisdom
And in your olde age, teach your kinde, to do, as you
haue done, your bodiees subdu, with vertue, delight not in wanton
sa, nor in any thing, that longeth your dayes for paine
Do not encline, to spend þ time, in wanton ioyes & mirth
For idleness doth increase much, wicke dennes and blot,
Do not delay the time, and say my friend is my nere kin
for w most warning þ wordes comyng that suddenly apper
God geue vs grace, his word to embrace & to true the
that be þ same, his holy name, may be praised ever, etc

Good counsell.

Now let vs make our supplications together, most
for þ prosperous estate of our noble & vertuous quene
That in her godly proceedings she may still perseuer, &
Which seeketh the glory of god above aliother thing,
O Lord Indue her hart with true understanding,
And geue her a prosperous life, long ouer vs to raigne
To gouerne & rule her people as a worthy seruaunt.

Intercessus.

Also, let vs pray for al the nobilitie of this realme,
And namely, for those, whom her grace authorized,
To maintaine the publike welth ouer vs and them,
That they may see his gracions actes published,
And they being truly admonished,
By the complaint of the, which are wrongfully oppressed
May see a reformation, and see it redress.

Good counsell.

Then shall this land enioy great quietnes & rest
And geue vnto God most herthy thanks threfores
To whom be honoz, prayse and glory for euermore.

Finis.

Quod

R. Weuer.



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